ARRAIGNMENT,

Tryall, Conviction, and

Confession of *Francis Deane* a Salter, and of *John Faulkner* a Strong-water man, (both Anabaptists, and lately received into that Sect) for the Murther of one Mr. *Daniels* Solicitor, who was cruelly murthered one night in Elbow-lane, they being apprehended were brought to New-gate on the 24th. day of January last, and for which Fact were Executed at Tyburne on Munday last, being the 17. of April. 1643.

Also whereunto is added an Anabaptists Sermon, which was preached at the Re-baptizing of a Brother at the new or holy Jordan, as they call it neare Bow, or Hackny River; Together with the manner how they use to performe their Anabaptisticall Ceremonies.

Printed at London for *Richard Harper*. 1643.

THE
ARRAIGNMENT,
Tryall, Conviction, and
Confession of Francis Deane a Sailer,
and of Iohn Faulkner a Strong-water man, (both
Anabaptists and lately received into that Sect) for
the Murther of Mr. Daniel Sedgier, who was cruelly
murthered and pulled in three pieces, they being apprehended
were brought to Mew-gate on the 4th. day of January
last, and soon after Fact were Executed at
Tyburne on Munday last, being
the 17. of April. 1643.

The Confession of *Francis Deane*, &c.

Reat and wonderfull are the works of Almighty God, who only searcheth the hearts and Reins of all men; & therefore perspicuously knoweth the very thoughts and strength of man: for let mans vain apprehensions be never so cunning to contrive, his policy to conceal, or his boldnesse to outface any secret act committed, yet Gods unfounded and incomprehensible wisdome, which can be no way circumscribed, is able at all times, and upon all occasions, as well to publish, as to punish it in the open eye of the world, of which, aswell those times past, as these present, have and do afford us remarkable examples. I will begin with the sin before I come to the fact. Now for the execrablenesse of the sin of murther: we finde in *Gen.* 4.11. God speaking to *Caine* after the slaughter of his brother *Abel*, in this manner: *Now therefore thou art cursed from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.* As also *Deut.* 27.24. *Cursed be he that smiteth his neighbour secretly: and all the people shall say Amen.* If this monstrous sin be so heynous in the sight of God, betwixt neighbour and neighbour, or if committed by one stranger upon another, how much more horrid appeareth it in Gods eyes, you may read, *Gen:* 9.5. *At the hand of man, even at the hand of a mans brother, will I require the life of man: for who so sheddeth mans blood, by man shall his blood be shed; for in the image of God made he man, &c.* Likewise *Numb.* 35.31 *Moreover, you shal take no recompence for the life of the murtherer which is worthy to dye, for hee shall be worthy to dye.* But to leave all histories in this kind, I will come to the matter or subject of this sad and lamentable murther committed by *Francis Deane* and his confederates. The 13. of Aprill, the Sessions of Oyer and Terminer being holden for the City of London and Middlesex, at the usuall place in the Old Baily, after many inditements being read, amongst which was the inditement read of this *Francis Deane* a Salter, and *John Faulkner* a Strong-water-man; which inditement being publickly read before them in the presence of the L. Major, the Kings Sergeant, and other Justices of the Peace, which being read, they both of them pleaded not guilty; upon which they put themselves to be cleared or convicted upon God & and their Countrey: Then the Jury being present, and the witnesses called, it was plainly proved that first the said Mr. *Daniel* and Mr. *Deare* had been all or most part of the day together a drinking; and that the said Mr. *Daniel* and this *Deane* had many fallings out about this *Deanes* Wives sister, who who was a rich widow, whom this said *Daniel* bare affection unto, and being her Solicitor in divers businesses for her, harsh words passed between them, then this *Deane*, upon his confession, did give the said *Daniel* a fierce blow on the head with a Pole-axe, that he instantly dyed in the place. Upon which he the said *Deane* and *Falkner* was found guilty; *Dean* of wilfull murther, *Falkner* as accessary to the murthe

murder in concealing it so long, and hiding and obscuring and advising the said *Deane* to flye to Oxford, or some other place, for a certain time, for bloody fact they were condemnd to be hangd at Tiburne: now follows *Deans* confession at the place of execution: Mr. *Deane* being come to the place of execution and having the rope tyed about his necke, and the Hang-man being to fasten it to the tree, *Deane* standing up in the Cart said. Gentlemen, here I come to lose my life, and now let me give you some satisfaction to quiet and satisfie my one minde, it being the last time that ever I shall speake in this world: I am here come by law to dye for a fact, the murthering of one Mr. *Daniel*, so it is, I met with him at the Exchange at day this accident befell, I had been drinking at severall places before, and we went together to drinke towards my abode after in two severall places, and continued at the last till about 8 or 9 a clock, and there was many hasty words, some past betwixt us, in so much, that at the last he drew his discourse to these, that he would not leave me nor my sister, worth a groate before he had done, (if she would not marry him) my sister being otherwaies disposed on, for shee was to marry a Gentleman at Watford, his estate being worth 2000 pound, and thereupon he had a blow from me, and none but my selfe guilty of it, and whereas one *Sharres* who is imprisoned in Newgate about this businesse he was altogether innocent of any fact or act herein, and I do take it wholy to be my fact, and that Mr. *Faulkner* by law being condemned and to suffer with me, he is also free from the fact and act; only that hee knowing me the actor, he did not reveale it. I went after the committing this fact to Oxford, where there being some which had formerly known mee, accused me to authority that I was an Anabaptist, for which I was forced to forsake that place, for feare of being discovered for my murder, or for being questioned for my Religion. I confesse I was baptized (a new) a month before this fact was acted, and after and for which I was grieved in minde and much troubled about it: I do heartily pray that all here present may take warning by my death, and that they suffer no small sinnes to enter, for they will beget bigger, as this in mee hath done, and this I know, that I was born in sin, and without the great providence of God assisting man, hee is subject daily to fall into great sins: and in this am I now taken: Many tumultuous stirring about the horses, his voyce was lessened, but after this 51. Psalm was sung and read by him, having a book in his hand, to the other prisoners hee prayed very ardently and strongly, and so dyed very penitently, there was with him executed a popish Priest, who was hangd, drawn, and quarterd, and one Captain *Thomas Eaton* a Scotchman for killing Captain *Car* neer Westminster, the law found guilty in his act, *Faulkner* who was this *Deans* friend. All of them dyed very penitent sinners, desiring God to forgive them, and all good people joyn with them in prayer, which they did, and so they dyed, and the Law and their enemies I hope were satisfied.

The

The Anabaptisticall Sermon. The Text,

Wash and be cleane.

BEloved, I am filled with much zealous joy to behold so great an Assembly gathered together in this Chamber to heare me discover unto you new Doctrine upon the receiving of a new Member or Brother into our assembly; who before had only the barerags of *Adam*, and baptized by the ceremony of Antichrist, whose idolatrous customes which have bin used, hath drawn Gods heavy judgments upon us, for want of knowledge, being blinded with naturall corruptions: but I will cease my discourse at this time concerning that point, and will handle it in it's proper places, & come to the text. The words which I will present unto your observation shall be few in number, but weighty in substance, namely these, *Wash and be cleane.*

The first of my Text, that is *water*, for the word *wash* doth naturally imply *water*, since we cannot wash without water, but we may have water and yet be so slovenly that we seldome wash at all. But this word wash in my text doth signifie our rebaptizing of our children, wherin the action is to wash, that is not to sprinkle them with a little idolatrous water out of a horn or Bason; but to poure water on their heads, nay to dip them in water over head and eares, for such dipping will fetch the saltnesse of sinne out of their natures; and then follows the consequent of this action, *Wash and be cleane.* But first I will describe unto you the severall sorts of washers, then speake particularly of washing, and after washing I may very well conclude with, and be cleane.

There are as many sorts of washers *as there are contaminated people; careless people, and foolish people.*

Contaminated people are all the wicked and reprobate, whose estates & lands are ours by propriety and right, being Gods children, and that it properly belongs to us; who because they are not so pure as we are, so holy as we be; they wash themselves to no purpose, and are like the signe of the *Labarin vaine*, for it is impossible to wash them white or cleane; But wee that are brethren of the elect; we may wash our selves in a River from the spots of our Carnality in every River, as Bow River, Hackny River, and other Rivers are to us a cleare Jordan, wherein we may baptize one another as we meane to do this day our late lost brother; Now you careless sort of washers, are such as care not for this washing, they thinke it enough to be washed or rather watered with a little superfluous water at their Christ-

nings

nings as they call it, and by the Priest in the presence of three Gossips to be *Tom-nam'd, John-nam'd, Dick-nam'd*, or rather *Nick-nam'd*, for we hold it utterly unlawfull to baptize any untill they come to full years of understanding, that they may answer for themselves, and conform themselves to live according to that name and baptisme which they have received; for litle *John* as long as he is in his infancy is not worthy to be named any thing but *Jack*, and so *Richard* may be called *Dick*, as a Blacke-bird that is kept in a Cage, and so all children that are christned before they come to ripe yeares of understanding may be all called *Nick*, for their names are no names, but very *Nick-names* and By-names, till the baptized can answer the Baptizer, and speake his owne name, as the spirit doth approve of his name, for how many in their younger dayes were baptized, and now growne men, and ashamed of their Antichristian names, and run after their names like new begotten and regenerated Christians. Wee may reade of whole households that were baptized, and indeed it was a great pollicy in those times not to baptized by any name untill they come to full yeares.

And therefore though in former times Christnings and Gossipings did cost a great deale of money to make a *William* or a *Robert*, which afterward proved a wicked *Will*, and a plundering *Robert*, like Prince *Roberts*, let us encrease and multiply as fast as we can, but christen or baptize none of our children untill they are ready to be married themselves, then let us call our daughters *Hanna, Dorcas; Mary, Lydia, Ruth*, and *Priscilla*, and our sonnes *Nathaniel, Moyses, Benoni, Annanias, Manasses, Obadiah*, and other such like Scripture names; let us be wiser then our fore-fathers, and walke out unto Rivers round about London, all which shall become spirituall Jordans unto the faithfull: I my selfe will lead you the way and shew you the manner of it, you need not feare drowning, for if you should tread amisse, and fall into a Whirlepit, (for there are many whirle-pits in Hackney and Bow Rivers, yet I can recover you againe; and I will bring you out, the Righteous you know many times. but suppose you should fall over head and eares, yet you should come out againe a good Christian, in the regenerating water of either of these Rivers.

Now for the last part of my division, which was concerning *foolish people and washers*, I account that all women are foolish washers; two peny-worth of Soape is a great charge to them, and doth much trouble their consciences because they wash nothing but linnen cloaths and foule raggs, but let us not stick for any charge that may conduce to the clensing of our soules, but as we are sanctified creatures, so let us be pure and holy in our conversation, and wash our hands cleane of all sin. There are other *foolish washers*, or sluttish washers, so that the best Linnen put into their hands shall scape a scouring or a washing, and the old dirt shall be apparent in them; but we though remaine as sinfull as ever, wee must under the vayle of Religion have a few,

failings

failings, and yet conditioned for holineſſe, and ſurely we have it, at leaſt in the opinion of the world, we muſt be cloſe in our actions, and ſtudy onely the myſterious arts of ſeeing, for opinion in matters of Religion cannot erre; we are held to be religious men, and therefore ſuch we are indeed, but yet we muſt not joyne hands, heads, or hearts with the wicked, for they are reprobate people ordained onely to deſtruction, and Tophet is prepared for ſuch, and ſuch are thoſe Cavalliers, whoſe inhumane cruelties the like were never heard of; but we are a holy and religious people, and the ſevereſt eye of Juſtice cannot diſcerne a wrinckle, much leſſe a ſpot in our actions. Some looſe people, ignorant and wicked reprobates ſcoffe at us as if we were not halfe ſo holy as we would be beleeved to be, they have with narrow eyes obſerved our actions, and finding them counterfeit they call us Round-heads; we are round indeed and ſound. Thoſe ſacred garments religion, which ſhewed nothing but decency (I meane Surplices) are not to be eſteemed ſo much as my Wives Apron, and woe bee unto the womens hands (for ſin they would not from her wriſts) that ſhould waſh a ſuperſtitious Surpliſſe. The Drunkard may be placed in the liſt of *fooliſh waſhers*, ſwallowing all the gaines of his Trade by waſhing his throat with good liquor, but let our draughts though few be coſtly, and of the beſt liquor we can get; and as in other matters let us at our holy feaſt make conjunction amongſt our ſelves, and in the unity of the ſpirit joyne our monie for the releefe of our poore brethren, and for ſome wine which is beſt for the ſeaſon, ſo we may waſh our throates at a far cheaper rate than the reprobates doe, and beſides ſuch waſhing of our throates after a good dinner or great feaſt, will make us ſtrong in the ſpirit, for the wine will fill our braines with divers good motions, and quicken us in the daily exerciſes of Religion, ſo that when our ſtomacks are well warm'd therewith we ſhall find our ſelves exceedingly comforted to proceed in the waies of godlineſſe, but walk not out of your chambers leaſt the winde take you, and you ſtumble into errors as the wicked doe.

My Maſters, ſome of you (I beleeve) when you ſit downe at the Table come with unwaſhed hands, for Tradeſ-men eate our meat often with dirty fingers and foule hands, our hands muſt be cleane waſht to ſhew the puritty of our profeſſion; let therefore the Cook when he comes into an holy aſſembly waſh or lick his fingers: I waſht my hands this morning becauſe I would handle the Text the better, cleanenеſſe doth become the Goſpell, and cleane fingers turning over the Goſpell doe not pollute the cleanneſſe or leaves of it. Beſides, when a feaſt is made what doe all the beſt ſort of gueſts? they are very carefull to waſh their hands before their comming thither, and after the feaſt is done be it dinner or ſupper what doth cuſtome place next upon the Table? verily a faire Baſon and Ewer, and what to doe?

why

why the reason is, to make all the guests wash their hands; and the words of my Text are, *wash and be cleane*. This word *cleane* is taken in divers sences, for first if a man owe me mony upon a Bill or Bond, and afterward absent himselfe and run away, it may be very well said he is gone cleane out of sight, and cleane away. If a man cannot relish his meate, he is cleane out of taste. Some say our religion is cleane contrary to the protestant profession, but such are cleane out of the way, but if we should be persecuted againe by Bishops as formerly we have bin, we would run cleane out of England unto Amsterdam; but we are all cleane people, full of the purity of the spirit, our sins are but motes in Gods eyes, but our brothers sinnes are beames that have so put out the sight of his divine Justice, that he cannot or will not see our small iniquities. But some will say, how know we that we are cleane? the spirit doth inwardly testifie unto us our goodnesse, our Prayers are so full of divine charmes that they can at Gods hands command audience; we are better than others whom we despise, and will not mingle our selves with the reprobate, but keep cleane out of their company. I must confesse unto you I am glad to see the fruites of our Preaching in the generall reformation which it hath wrought, our servants goe cleane and handsome in their apparrell, and their Round heads (as the wicked call them) weare their round cleane bands: I am glad to see your servants being of durty moyling trades so neate and cleane in their apparrell, it doth make them most certainely appeare very pure in this Congregation, and therefore it seemes that they have washt, and washt to purpose, and so I have made the Text good, *Wash and be cleane*. Nay, our bands are cleane and neate, making us looke with religious faces, whereby we are accounted cleare godly men. I will no more looke backe into what I have delivered, for the spirit doth give us plenty of matters, and cursed is he that putteth his hand to the Plough and lookes back, therefore I will not looke back any more upon my Text, sufficient hath our handling thereof bin; and I see plainely that all or most of of you have washed your selves, and therefore are cleane: And so I have done with my Text, and fall to the action and occasion of this our Assembly, even the re-baptizing of a brother, whose eyes have bin blinded, and whose mind and will hath bin darkned; and being come to this holy place, I desire all of you here present to take notice, that this our brother is received to the River Iordan, call'd the old Foord neare Bow, and how the new Iordan or place of happinesse, for unlesse all be thus re-baptized stark naked, & diped as well head as tayle as you are, none can be saved; and so I pray you good Brethren excite as many as you can, now thou art baptized to come out of their Popish opinion, thinking to be saved by their former baptizing, and so God blesse you, goe thrive and grow rich in the world.

FINIS.

OR,

A DISPLAY OF ARMINIANISME.

BEING A DISCOVERY of the old Pelagian *Idol Free-will*, with the new Goddesse *Contingency*, advancing themselves, into the Throne of the God of heaven to the prejudice of his *Grace, Providence*, and *Supreme Dominion* over the children of men.

Wherein the maine errors of the *Arminians* are laid open, by which they are fallen off from the received Doctrine of all the Reformed Churches, with their opposition in divers particulars to the Doctrine established in the Church of *England*.

Discovered out of their owne writings and confessions, and confuted by the Word of God.

By Iohn Owen, *Master of Arts of Queens Colledge in* Oxon.

Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Iacob: Isa. 41. 21.

Woe unto him that striveth with his Maker, let the potsheards strive with the potsheards of the earth: Chap. 45. 9.

Θέις ὦ Ἀχαιοὶ κλίμακα καὶ μόνῳ ἀναβῆναι εἰς τὸν οὐρανόν. *Constant: apud Socrat.* Lib. 1. Cap. 10.

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